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der deutschen Kirche im Mittelalter (2d ed., 1913), or Sägmüller's *Lehrbuch des katholischen Kirchenrechts* (3d ed., 1914), or various learned articles in the *Catholic Encyclopedia* would have opened up the subject a little more, either directly or through references to literature.

With its admitted shortcomings, the book is a stimulating introduction to its subject. It usually has the effervescence and tang of a good set of lectures. While it lacks that clarity of structure which appeals to a retentive mind, this is to some extent compensated for by the author's contagious enthusiasm for a field not without fascination for any student of mediaeval history and of vital importance to one who desires to study the Papacy from the sources. It should stimulate the study of papal diplomatic in England and America, particularly in view of the author's remark (p. 134): "Every English Cathedral muniment room which I have examined contains large numbers of papal rescripts, in originals or copies, which are not to be found in the Registers."

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CHURCH AND SACRAMENTS

"I believe in the One, Holy, Catholic, and Apostolic Church. That, I often say, is to me like a great line of poetry, a great musical phrase." The phrase has more than beauty to Dr. Forsyth.¹ It is poetry believed in. This beauty is truth, and he is advocating the august reality of the One Catholic Church. It is spiritual reality, and he will not allow Roman, Anglican, Presbyterian, or any other instituted body a monopoly of expression of the one reality. The unity of the church is not to be identified with any single polity. In Oxford or Cambridge we see various colleges; the university is the one spiritual reality in which these visible colleges inhere. So the true church is "the university of the churches."

Dr. Forsyth is pleading with the Free Churches of England to revive the dormant sense of the Church Catholic. Christianity has to struggle with its great antithesis, which is civilization. Civilization moves toward the Kingdom of God through successive phases of despotism, monarchy, aristocracy, and now democracy, but even democracy is not the Kingdom and must be dominated. To cope with the adversary in any of its

¹ *Lectures on The Church and The Sacraments*. By P. T. Forsyth. New York: Longmans, Green, & Co., 1917. xiv+289 pages. \$2.00.

forms, Christianity must act in unity, but that unity cannot be attained by reabsorption in one historic form of Catholicism, Roman or Anglican. The ideal and the practically possible is, not a church empire, but the "United States of the church."

What then can federate the churches, since it may not be a common polity? It must be a common gospel, a renovated theology uttering that holy supernatural reality which is the dynamic, generative principle of the church. It must be the theology which exhibits the crisis of the divine conquest of the world. It is therefore the gospel of the Cross of Christ. Christ builds the church, not by his character or teaching, but by his atoning death, which redeems men from moral death. "We have no guarantee for the supreme thing, *the* divine thing, the eternal thing in God, namely His holiness, except the Cross, which alone enables us not only to love His love but to trust it absolutely and forever."

There are few who will not welcome this insistence on the idea of the Church Catholic which is a unity in the diversities of polity, but not all are ready to identify the word of God, which is the essence of Christianity, with the theological idea which has been the special characteristic of Dr. Forsyth's preaching. Men hesitate to reduce the rich wealth of music to Wagner's somber and tragic rhythms; many will decline to reduce the constraining holiness experienced in religion to the one historic event on which Dr. Forsyth insists. Is it in accord with the preaching of Jesus? Does it not collide with the Twenty-third Psalm? Does it not limit a confident faith to a class theologically competent? When Dr. Forsyth dramatically declares, "No Cross, no Christ, only a saint," has he not conceded a manifestation of divine holiness apart from the atoning death?

This plea for the Church Catholic embraces an acute and interesting discussion of the sacraments as necessary for the life of the church, though not for the salvation of the individual. The gospel evokes worship, and worship culminates in sacramental acts. By baptism the church incorporates the believer into the body of Christ—a formal statement which is revitalized by translation into psychological terms, the psychology of the recipient's experience and the social psychology of the group which acts. Through the breaking of the bread and the pouring of the wine—through the actions, not the material elements—Christ acts in real presence, consigning to the church the act of his death, presenting to men his finished sacrifice.

This presentation is fortified by historical knowledge and shows a penetrating comprehension of recent thought. The defect of

Dr. Forsyth's literary quality is his incessant brilliancy or cleverness, his pungent epigrams, his telling phrases. They are striking but often they are irritating, because incongruous with the mood of the theme.

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ANGLICAN DISCUSSIONS ON DOCTRINE AND CHURCH UNION

Two books written by three clergymen of the Church of England will be of most direct interest to members of that communion, but of much interest, too, to all Christian thinkers, for the problems they consider are common to all Christians and pressing upon all who are called Protestant, evangelical or reformed. One of these books¹ consists of a written debate between Dr. W. Sanday, the famous New Testament professor of Oxford, and Mr. N. P. Williams, chaplain-fellow of Exeter College of the same university. The thesis of Dr. Sanday is that the content of Christian tradition—that is, the substance of the great historic creeds—is continuous, permanent, and true, while the form—that is, not only the words but the concepts which they express—are to some extent temporary and must be superseded. Mr. Williams affirms the unchangeable character of both form and content. The discussion is opened by a paper setting forth Dr. Sanday's views. This is followed by Mr. Williams' answer, and so the discussion continues until each has written three papers.

Dr. Sanday's statement of the principle of the modernist is interesting and probably as good as could be made by the many men who feel bound to accept the truths revealed in modern science and thought and at the same time are required by the rules of their church to assent to ancient and fixed symbols. He says on page 13:

The principle which enables our young men to accept the Creeds is that which I have had in view throughout this paper, the principle of the *relativity of expression*. They believe that the creeds are true, not so much in the minute technical detail which was in men's minds at the time when they were composed, as on broad spiritual lines. They would not deny the technical details; they believe that they all had a certain relative rightness in the periods

¹ *Form and Content in the Christian Tradition*. A Friendly Discussion between W. Sanday and N. P. Williams. New York: Longmans, Green, & Co., 1916. xv+167 pages. \$2.00 net.